

These represent the men who have gone unarmed before the ships and caravans of trade to every part of the earth blazing the way for commerce, removing the obstacles to civilization and, too often, opening the way for invading armies of conquest. Yet these men have gone out sustained by the offerings and prayers of the poor with scarcely a passport from the "powers that be," resisted and defamed by their countrymen of the baser sort in foreign ports; but with love in their hearts and the Bible in their hands they have scattered the seeds of truth from whose springing the harvest of peace and brotherhood, of righteousness and life are being reaped. The missionaries are the pioneers of advancing civilization as they are the prophets of a world-wide redemption.

### NOTES IN PASSING.

By Bert.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, 'Ask what I shall give thee'."

It was no audible voice Solomon heard; it was no visible manifestation Solomon saw. It was in a dream. Yet it was as much God's voice Solomon heard as it was God's voice Moses heard at the bush, or that Abraham heard on the mount. God speaks to men now as much as he ever did. If you are really seeking his guidance with intent to glorify him, if you are seeking his direction that you may exert a saving influence, he speaks in the still small voice of strong impression on the mind, a powerful conviction of duty, an irresistible drawing to a given place and at a given time. Immediate yielding to these impressions increases the sensitiveness of the soul to the voice of God and insures the growing consciousness of a God-directed life.

It was at night God appeared to Solomon. Some of the richest revelations of his grace have come to us in the night of darkness and loneliness, when neither sight nor hearing nor the sympathy of friends can avail. It was in such an hour that Abraham found him, and Gideon, and Daniel. The light of his countenance shines with wonderful radiance in the world's hour of darkness. It takes these times of sore need to make plain to us how sweet his consolations are, how mighty his arm, and how unceasing his loving watchfulness over his own.

In the night and in the dream he said to Solomon, "Ask what I shall give thee." It was Solomon's time of choice. Such a time comes to all somewhere in life. We must choose whether there is anything we want from God or nothing. Shall we take our lives into our own keeping or give them over to his? Shall we seek for worldly gains or heavenly? Shall we serve God or mammon? There is always the choice between good and evil. But in addition to this there is the further choice between good and best. And here many lives forfeit power. Many are satisfied with little who might just as well have the most. There are many good men in the world who might have been much better men had they not been so easily pleased. There is no reason why men should be simply good when all the resources of heaven are at their hand to lift them upon the highest point of the highest plain.

A little light goes a long way in the darkness. A word may save a soul from despair.

The value of a contented spirit depends upon the existence of some other qualities. It is not well to be contented when only half of the journey has been passed. But when you have reached the end of the climb and can go no farther, then if things are not what you expected, but since you have done your best, to be able to act as though you had just what you desired is a great gain. Contentment of mind must rest upon a true ambition, or it is worthless.

### DISTRIBUTION OF WORKERS.

The last issue of The Home Mission Herald gives a most interesting list of the home missionaries who are supported altogether or in part, or for a part of their time, by the Church at large. The list does not include those who are provided for by the Local Home Mission Committees of various Synods and Presbyteries. The list is a variable one, the secretary tells us, owing to the fact that many spend but a short time in the work, and that changes are very frequent.

There are, all told, 165 workers on the list, of whom four are women, engaged in teaching in the mission schools among the Indians. These 165 are classified thus: In mountain missions, 9; evangelists, 18; on the sustentation list, 113; in Indian missions, as evangelists, mission teachers and Indian preachers, 14; among foreigners, 11.

Of this little army of workers in the field, helped by the Church at large, the distribution by Synods is as follows: Georgia, 1; Kentucky, 2; Tennessee, 2; North Carolina, 3; Louisiana, 3; Virginia, 4; Florida, 14; Arkansas, 19; Oklahoma, 36; Texas, 81. The Kentucky names are of workers in the mountain field, and the same is true of those connected with the North Carolina and Virginia Synods. The large number in Oklahoma Synod is due in part to the special Indian missions and schools. Of the workers among foreigners, eleven evangelists, nine are among the Mexicans in Texas, the other two being the evangelists to the French and Italians in Louisiana, for whom the Home Mission Committee has just now, for the first time, made a small appropriation.

Not one of all these workers should be withdrawn from the needy home mission field, but the number in some of the Synods ought to be greatly enlarged. Louisiana should be assiduously cultivated. The committee stands ready to devote large attention to this field, if the Church will place in its hands the material with which to support it.

The time limit on effort to be like Christ surely cannot be pleasing to him. To enter into obligation to try to be like him for two weeks is about the same as for a child to engage to be loving and obedient to its parents for fourteen days, or for a citizen to covenant that he will be honest and law-abiding for the same length of time. The time limit is essentially wrong. Christ wishes no temporary likeness to himself. The principle which will make us like him will wish to be at work all the time, and will not be content with bounding it.